

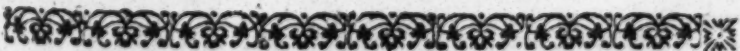


A  
S E R M O N

Preach'd at

*Bromley St. Leonard's*

I N  
*MIDDLESEX, &c.*



A  
SERMON

Preached at

Brewster St. Leonard's



W.D.D. & Co.

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STEDFASTNESS and ZEAL  
in the Profession and Defence of  
Our RELIGION. N<sup>o</sup> 6

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Recommended in a

# SERMON

Preach'd at

Bromley St. Leonard's

I N

M I D D L E S E X,

O N

Sunday, November 20, 1715.

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By JOSIAH WHATELY, M. A.  
Of Trinity-Colledge in Cambridge. R

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L O N D O N:

Sold for M. LAWRENCE, at the Angel  
in the Poultry. 1715.

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THE HISTORY AND  
THE PROSECUTION AND DEFENCE OF  
THE RELIGION

By the Author

FERMON

By the Author

1744

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Printed by W. Baskett, at the Angel

JOHN WHARTON, M. A.  
of Trinity College in Cambridge

L O N D O N :

Printed for M. Lawrance, at the Angel  
in the Strand. 1745



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A  
**SERMON**

Preach'd at  
*Bromley in Middlesex; &c.*

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PHILIP. I. 427, 128.

—*That ye stand fast in one Spirit, with one Mind, striving together for the Faith of the Gospel; and in nothing terrified by your Adversaries.*—

**H**OW many and how great have been the Attempts of the Great Enemy of Mankind to subvert our most holy Faith, none who are the least acquainted with the History of the New Testament, or of the Church in the first

first and latter Ages, can be Ignorant of. In the Infancy of Christianity, the *Heathens* from without, and the *Jews* and *Judaizing Christians* from within, by all the Arts of Violence and Deceit endeavour'd to destroy the Profession, or enervate the Influence of the Christian Faith. St. Paul was a very remarkable Instance of this their Malice, who being now in Bonds at *Rome*, writes this *Epistle* to his *Philippian* Converts, not only to inculcate upon them what he had before deliver'd, but to fortify and prepare them against whatever Sufferings their Religion might expose them to. As for himself he tells them, that he was now a Prisoner at *Rome* for the Faith of the Gospel, and rejoyc'd in that Character, that he was equally prepar'd for Life or Death, being confident, (Ver. 20.) *That Christ would be magnified in his Body* by either. But knowing the Frailty of their Natures, and with what Malignity and Rage their Enemies of their Faith would always oppose this growing *Heress*, as They were pleas'd to call it, he leaves this solemn Charge with them, *That they stand fast in one Spirit with one Mind, striving together for the Faith of the Gospel, and in nothing terrified by their Adversaries.* A Charge of the highest Importance to the Glory of GOD, and the Security of his Church; and therefore

always

always useful, always necessary to be inculcated upon us, but never more so than when that noble Ardour and Resolution, that Zeal and Fervency, that Unanimity and Courage so conspicuous in the *Primitive Christians*, seems to have almost fail'd from amongst Us, and fail'd at a *Time* too when we have the *loudest* Calls to exert our selves to the utmost, and *play the Men* for our *Religion*, and our *Libertie*, our *King*, our *People*, and the *Cities of our GOD*.

We all of us now see (and I hope with Equal Indignation and Abhorrence) how our *Enemies make a Tumult*, and *They that* always hated us, now once more lift up their *Head*. How they have taken crafty counsel against us, Saying, Come and let us cut them off from being a Nation, that the Name of Protestant, and of Englishman may be no more in remembrance. We hope indeed that These are the last Struggles of a desperate and abandon'd Cause; but be this as it will, and as GOD pleases, 'tis our Business, now these *Judgments are in the Land*, to look about us, and prepare our selves to answer this Voice of the Lord, which we cannot better do than by following the Advice in the Text, *To stand fast in one Spirit, with one Mind, striving together for the Faith*

therefore  
always

*Faith of the Gospel, and in nothing terrified by our Adversaries.*

In which Words we are instructed what are the best and most effectual Means for any **Church** which God hath bless'd with the **True Faith**, to continue and abide therein. And these are,

**I.** Firmness of Mind in every Man's private Belief, *Stand fast*, that is, as it there follows, *in the Faith of the Gospel.*

**II.** Union and Concord amongst Themselves. *Stand fast in One Spirit, with One Mind.*

**III.** Zeal and Courage, Activity and Resolution in the Defence of their Religion against all Opposition. *Striving together for the Faith of the Gospel, and in nothing terrified by your Adversaries.*

**I.** I begin with That which is First in the Order of the Text and the Importance of the Thing, viz. *Firmness of Mind in every Man's private Belief.* For since every particular Church is made up of particular Persons, so far as particular Members fail in the Faith,



so far is that Church maimed and weakened in its Parts, and the whole in tendency to Dissolution.

Now because the Firmness of our Belief depends upon clear and evident Proof, I might here offer a Demonstration of the *Truth* and *Excellency* of the *Christian Religion* beyond any *Other* that hath appeared in the World. But This has been done very fully in many solid Discourses both from the Press and the Pulpit.

Therefore waving this Point, I shall choose rather to address my self to what the Occasion now requires, which is to shew the *Truth* and *Excellency* of *Christianity*, as 'tis professed in our *Reformed Church*, in Opposition to the Corruptions of the Church of *Rome*. And this I shall do, by comparing theirs and ours together in Point of *Faith*, of *Worship*, and of *Manners*.

I. And first of all for Matters of *Faith*.

We firmly believe the Holy Scriptures, and every Thing therein contained to be the Infallible Word of God. These Scriptures we believe to contain all Things necessary to Salvation, according as St. *John*

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assures



assures us, *chap. xx. 31.* *These Things are written that ye might believe that Jesus is the Son of God : And that believing, ye might have Life through his Name.* Which we could never have, if every Thing necessary to Salvation was not written, was not contained in this very Gospel of *St. John*. But further, We receive for Canonical Scripture, neither less nor more than those Books, of whose Authority (says our XIIIth Article) *there never was any Doubt in the Church,* herein yielding as much to Universal Tradition as any Church in the World ; much more than the *Roman* does, who obtrudes her particular Dictates, and most notorious Innovations for the Fundamentals of the Catholick Faith. We profess the same Faith, and no more, than what all Christians have made the Badge and Symbol of their Religion, namely, That which is briefly comprized in the *Apostles Creed*, explain'd in those Others called the *Nicene* and *Athanasian*, proved by the Holy Scriptures taken in the most plain and evident Sense, and approv'd by the general Consent of the Church in first and purest Ages of it. Thus our Faith is built upon the *Prophets*, and the *Apostles*, *Jesus Christ himself being the Chief Corner Stone.*

But with our *Adversaries* it is not so. *They* deny the Scriptures to be a compleat Rule of Faith, and build their Faith upon *Tradition*, the most uncertain Thing in the World; and yet *this* they enjoin to be received, *pari Pietatis affectu ac Reverentiâ* (they are the very Words of their great Council of *Trent*) with the same *Affection of Piety and Reverence* with all the Books of the *Old and New Testament*; nay with much greater, according to that impious Decree of Pope Pius the Fourth, in his Profession of the *Trent* Faith, where he declares, That *the Canonical Scriptures themselves shall be no Canonical Scriptures, unless He gives them Authority and Allowance so to be.*

Again, *They* depend upon the Decrees of Popes and Councils which may err, nay upon such as have grossly erred, *They* differ as much from the Primitive Church in many Instances as from Scripture it self. As has been often proved against them, from the Concessions of their own Writers, and this so home, that they have been forced to take Refuge in the *Asylum* of their *Infallible* Church, by the Authority of which (to conclude this Head) *They* pretend to a Power of making *new* Articles of Faith, that is,

such as were never made by Our blessed Saviour and his Apostles. And now I think we might appeal to Themselves as Judges, if they were allowed *at all* to judge, whether They or We have the best Foundation for our Faith.

2. But I proceed to the next Point of Difference between us, and that is *Worship*. In which we shall find the Advantages on Our Side as comfortably great as in the former. We pay unto God a Rational and Intelligible Service, making our Prayers to Him in a Language which we *All* understand, whereas 'tis the Rule and constant Practice of the Roman Church to perform all their Worship in an *Unknown Tongue*. And here, let St. Paul decide the Controversy between us, 1 Cor. chap. xiv. 15, 16, &c. *I will pray with the Spirit, and I will pray with the Understanding also. I will sing with the Spirit, and I will sing with the Understanding also. Else when thou shalt bless with the Spirit, how shall he that is unlearned say Amen at thy giving of Thanks, seeing he understands not what thou sayest. For thou verily givest Thanks well, but the other is not edified.* From whence it appears, what Edification may be expected from *their* Prayers, that is, just none at all. And therefore the Apostle further

further adds, *I thank God, I speak with Tongues more than you all; yet in the Church I had rather speak Five Words with my Understanding, that by my Voice I may teach others also, than Ten Thousand Words in an Unknown Tongue.*

But further, As We make our Prayers in a known Tongue, in pursuance of one of the great Ends of all solemn Worship, which is, *The Communion of Saints* in their joint-Adorations, and mutual Concurrence in Divine Service; so in them we worship GOD, and Him only, according to the Purity and Spirituality of his Nature. We address ourselves to no Image or Symbol of the Divine Presence, but teach, that we ought not to liken GOD to any Corporeal Being; no not in our Thoughts. We use no other *Mediator*, no other *Patron* but that *One Mediator between GOD and Man, the Man Christ Jesus*. Angels indeed we Honour, but we cannot, we dare not Pray to them or Fall down before them. All the Saints we reverence and love, but knowing God to be a *jealous* GOD, we cannot divide that Honour amongst *Them* which is due to Him alone, and therefore do neither *worship* Them, their Images, nor their Reliques—But They the Church of *Rome* make their Addresses to



to Saints and Angels, as well for their *Patronage* and *Protection*, as for their *Prayers* to God for them, and some of these (*viz.* the *Virgin Mary*) they invoke in as high and magnificent a *Stile* as they do God himself. Witness those whole *Psalms* turned to Her, by inserting the Words, *Goddeſs* and *Lady* in the Place of *God*, and *Lord* ; witness those *Prayers* made to Her, as if *She were more merciful and gentle to Sinners than her blessed Son*. Shall I add to this Their bowing down and prostrating themselves before the Images of Christ, the *Virgin Mary*, and the rest of their Saints, sometimes washing the Feet of their Shrines with their Tears, and then with great Affection kissing the Hems of their Garments. And All this in direct Violation of the *Second Commandment*. And though they affirm That Honour they give to the Image, passes through it to the Person whom it represents yet still they acknowledge they bow down before an Image, and so make that at least a *transient* Object of their Worship. Indeed these Distinctions of Worship, into Supreme and Subordinate, Terminative and Transitive devised by their Schoolmen to palliate this wretched Cause, as they have no Foundation in Scripture, so will they never save them from the Guilt of *Idolatry*. For



see how *simply* all religious Worship offer'd to Creatures displeased GOD. Neither did the Prophets tell the *Israelites*, that a Kind of Worship call'd *Dulia*, or *Service*, might be paid to Creatures, but the *Latria* or *Adoration*, was proper to GOD; indeed they did not dream of this Subtilty. And when St. *John* offer'd to fall down before the Angel, (*Rev. xix. 10.*) he warns him not to do it, as being not only his Fellow-Creature, but his Fellow-Servant; by which, all Prostration for Worship before a Creature is declared unlawful. And what can be call'd *Adoration*, if to offer Prayers, to make Vows, to sing Hymns, to observe Days, and to build Churches be not?

But I proceed to the other Part of Worship, *viz.* the *Sacraments* which Christ hath Ordain'd in his Church. These in their Number, Use, and Simplicity, we religiously preserve according to the Rules of the Gospel, holding them to be Solemn Fœderal Rites of our Stipulation with GOD; in which, if we worthily receive them, we are assur'd of the Presence of the Divine Spirit and Grace, for uniting our Souls more entirely to GOD, and advancing us in all the Ways of Holiness and Piety. The Sacrament of the *Lord's Supper* we give to the People

People as the Priests in *Both* kinds. So it was Instituted by Christ himself, so it was given all along for many Ages; but the Church of *Rome* in expresse Contradiction to the Institution of our Lord, and the Practice of the whole Church both Eastern and Western for above *Twelve Hundred Years*, Deny the *Cup* to the *Laity*.

We believe that *after* Consecration, the Bread and Wine set apart, and Consecrated for the Sacrament, do *still* remain the natural Substance of Bread and Wine. And thus believing we do not give Divine Worship to the Elements in the Sacrament. But *They* in absolute Contradiction to Scripture, to Reason, and to *Four* of their *Five* Senses, believe that after Consecration there is no Bread, but the natural Flesh of Christ's Body, no Wine, but his natural Blood. And upon this Account they pay a Divine Worship to them, which by the Confession of some of their greatest Doctors, is a more stupid Piece of *Idolatry*, than any of the Heathens were ever guilty of, if *Transubstantiation* cannot be made out. Now that *Transubstantiation* is not real, we have all the Evidence that we are capable of, the Testimony of our Reason, our Senses.

To all these I might now add the *Superstition* of their Devotions, their Prayers for delivering departed Souls out of *Purgatory*, a Place of *their own* making, to bring in Wealth to their Church. Their *Pilgrimages* to the Tombs of Saints, an infinite Mass of Rites and Ceremonies, which obscure and burden Religion with a numberless Heap of Superstitions, contrary to the very Nature and *Simplicity* of Christianity.

III. From Matters of Worship pass we on to those of *Manners*, as they relate

I. To *Moral Duty*.

II. To *Civil Society*.

I. And first as to *Moral Duty*. We preach Repentance unto All, and study to convince them of their Misery and lost Estate, that they may mourn for their Sins, and turn to GOD by a new Course of Life: We preach Faith thro' Christ in GOD, as that which unites our Souls to Him, by which *we are in Christ, and Christ in us*. We send the People to *Confess* their Sins to GOD, from whom only we teach them to expect their Pardon, and pretend to no Other's Keys but *Ministerial* ones, either to declare as from

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Christ, the Absolution offer'd in the Gospel upon the Conditions there set forth, or to absolve from the Scandal which any publick Trespass hath given. Whatsoever is more than this is, we believe to be a direct Invasion of the Prerogative of Christ, who *alone* hath Power to forgive Sins. We assume no Authority of giving Indulgences and Remissions, of admitting any Penances, and Commutations for the Expiation of Sins; whereas they of the Church of Rome give Absolution to *Attrition*, that is, to the meer Fear of Hell; and these two things, namely, *Attrition* and *Absolution* they judge sufficient to Salvation. They admit of *Penances* and *Commutations* for the Expiation of Men's Sins. Thus they teach their Followers to carry on a kind of Traffick with Heaven, and to hope for, to expect remission of the Punishment, although they retain the Sin itself. And lest the Penance should seem burthensome and too severe, they can give Indulgence for that too, to them who will be at the Cost to purchase it. By all which Means they make the Precepts of the Gospel, and the Laws of Christ of no effect, teaching for Doctrines these Commandments of Men.

II. And then for Civil Society, 'tis well known how many there are in the Church of

Rome,



Rome who affirm, That it is not needful to discharge, that is sometimes meritorious not to discharge a Promise to a Heretick; and All are Hereticks in their Account who profess Christianity out of the Communion of their Church. They exempt the Clergy from the Authority of the Secular Power till they are deliver'd up by their Superiours in the Church, and they surrender them when they please, and when they please they do not. Upon which Account many Villanies and Murthers have been formerly committed in the State by those of that Order, to the infinite Scandal of Religion.

But that which is the vilest Consequence in this Point is, that they affirm that the Popes of Rome have Power to depose Kings and Princes; and pursuant to this Doctrine, they have Excommunicated and Deposed Lawful Princes in several Places, discharged their Subjects from their Alleigance, and given their Kingdoms and Dominions to others. Thus (to go no farther than our own Nation) Pope Paul the Third Excommunicated and Depos'd King Henry the Eighth, and commanded all his Subjects under pain of a Curse to withdraw their Obedience from him. Thus Pope Pius the Fifth, and Gregory the Thirteenth, damn'd and

depos'd Queen *Elizabeth*, and absolved her Subjects from their Alleigance. And they have not wanted Numbers of Authors of great Learning and Figure amongst them, who have defended this Doctrine and Practice. Nay 'tis no more than what was Decreed by such Councils as they themselves own to be General, viz. The Third *Lateran* Council under Pope *Alexander* the Third, and the Fourth of that Name under Pope *Innocent* the Third.

These are the Doctrines of the Church of *Rome* relating to *Civil* Society. What Ours are 'tis well known. We own our selves obliged to do all good Offices to all Men, and this tho' we have not engaged our selves by any Promise, much more given our Faith to them. We acknowledge the KING to be Supreme in his Dominions in all Causes and over all Persons as well Ecclesiastical as Civil. And, to conclude, we profess the Truth of St. *Peter's* Words, and that in the very fullest Sense, Honour all Men, Love the Brotherhood, Fear God, HONOUR the KING.

Thus I have given you a very plain and faithful Account of the most material Differences between Us and the Church of *Rome*.

in Points of *Faith*, of *Worship*, and of *Manners*. And now, *I testify unto you, My Brethren*, That the *Reformed Religion* which we profess, and by the Goodness of *GOD* is by Law Establish'd in this Nation, is the true ancient Christianity, the very same Faith which the *Son of GOD* revealed, which the *Apostles* planted and confirm'd by their Miracles, and the noble Army of *Martyrs* sealed by their Blood. Stand fast therefore in this *Liberty wherewith Christ hath made you free*, and be not again intangled with that *Yoke of Bondage*, which neither We nor our Fore-Fathers were able to bear. And to this *Stedfastness* in our Faith, let us join that which is next in Order and Importance for Our Security, viz.

*Secondly*, Union and Concord amongst our selves, suggested in these Words, *Stand fast in one Spirit, with one Mind*. Indeed without These 'tis impossible we should long maintain our ground against the Attacks of our *Enemies*. We know who hath told us, That *where Envy and Strife is, there will be Confusion and every evil Work*. And again, *If a Kingdom, if a House*, and we may add from Reason and old Experience, *if a Church be divided against it self*, that

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Kingdom, House, or Church so divided cannot long stand.

Disunion does in its own Nature tend to Dissolution ; there needs no Enemy from abroad to destroy and ruin such a Church as is *divided* against it self. The mutual Discords that are within, the Divisions among its own Members, their mutual Envyings and Animosities that naturally spring from Divisions, effectually tend to Separation, and Separation to Ruin and Dissolution. Now therefore let Us by all means cultivate the closest Union among our selves ; and in order to so good an End, let us take care to make our Breaches *no wider* than indeed they are. We do agree, exactly agree amongst our selves in the Belief of all those Doctrines which are absolutely necessary to Salvation ; thus far we agree with the *Protestant* Churches that are abroad, and farther yet with the generality of our *Dissenting Brethren* at home. And as for this Church it self, there is as great and greater consent in all the Parts and Members of it, than in the Church of *Rome* it self. *They* have Divisions amongst themselves, and greater than any amongst Us. *They* have their *Dominicans* and *Franciscans*, their *Jesuits* and their *Jansenists*, one Order ban-

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dying against another with bitter Contentions and Animosities. They are not agreed in the very *Rule of Faith*. Some make the Decrees of the Pope only, Some the Decrees of a General Council, Others the Decrees of the Pope and Council together to be the only Rule of Faith. From whence it necessarily follows, that that must be Faith in one Party, which is not so to another: Since some things have been decreed by Popes, that have not been decreed by Councils; some things by Councils, and not by Popes. So that after all the Boasts of Union in the Church of Rome, there is in Truth less Union in that Church, than in this which we are Members of. And for the Increase of this so blessed and necessary Thing, let Us take care not to advance any private Opinions in opposition to the *receiv'd* Articles of our Faith. Let us not insist upon any Doctrines as *necessary* to Salvation which are not *expressly* declared in Scripture, or by *plain* and *easie* Consequence deducible therefrom. Let not any particular *Sett of Men* presume to stile themselves the Church, or the only genuine Sons of it, in opposition to others who believe its Doctrines, devoutly attend its Services, and strictly observe its Rules. But let us All, in a Word, endeavour to maintain Charity, to cherish Peace,

Peace, and study Unity amongst our selves, following that most excellent and *seasonable* Advice of the Apostle, *Whereunto we have already attained, let us walk by the same Rule, let us mind the same thing; and if in any thing We are otherwise minded, God shall reveal even this unto us.*

*Thirdly, But I haste to the Third and Last Method for the Security of the Church, and the Preservation of our Faith. And that is Zeal and Courage, Activity and Resolution in the Defence of our Faith against all Opposition, Striving together for the Faith of the Gospel, and in nothing terrified by your Adversaries.*

Our Enemies have a Zeal against our Religion, and if we our selves have none for it, how can we hope that we shall preserve it? Unless we are concern'd for the Truth, as they concern themselves against it, can we reasonably expect to secure it? No; If They find that we are *cold* and *indifferent* in our Religion, that We shew no hearty affection for it, that we value our Ease, our Pleasure, or our Interests more than That, may not they justly conclude that we shall easily part with it? And will

not this excite their Diligence, and embolden their Attempts?

'Tis our business therefore to defeat these their Hopes, by letting them see that they are deceiv'd, and that We have as great and warm a Zeal for the preserving our Religion, as They for its Ruin and Destruction. And to this Zeal, we must add our utmost Endeavours ; For it is not the Goodness of a Cause that is sufficient to defend it. If it be True and Just, and Reasonable, it must be evidenc'd to be so by our Activity and Courage in its defence. If therefore We would still hold fast that invaluable Prize which GOD *hath put into our Hands* ; If we would *still* retain our Reform'd Religion ; Reform'd, I say, by the Blessing of GOD, upon the labours of our *Fore-fathers*, and at the Expence of the very *blood* of many of them ; If we desire to deliver this down to our Posterity, as they transmitted it to Us, we must upon all Occasions shew a hearty Zeal for its Defence, maintain its Truth against *all* Opposers, give no Occasion to *them* to think, that either Fraud or Violence, Hopes or Fears shall ever seduce, ever frighten from it. And may not the Diligence of our *Enemies* at *this* Time for the Subversion of our Faith, awaken our Minds, excite our

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Diligence to maintain it ? Do They neglect no Opportunities, do They omit no Endeavours, no not the foulest and most *unlawful*, to promote and propagate *their* Religion, and shall We be idle or *remiss* in securing *Ours* ? Are They (to use the Language of the Prophet) so *Zealous for their Gods which yet are no Gods* ? Are They *thus active* for the Restoring a Religion which is *worse than None*, a Religion whose *Godliness* is only *Gain*, whose *Doctrines* are *sensual and devilish*, whose *Devotion* is *Superstition*, and whose *Discipline* is *Tyranny* ? Are They, in a Word, thus *bold and daring* for a *Lye*, and shall not We be as *valiant for the Truth* ? The greatest and most blessed Truths. Awake we then from that *Coldness* and *Indifference*, that *Remissness* and *Neglect* which may give Encouragement to our *Enemies*. And let us All Awake while it is Day, and unite our joint Endeavours to defend and propagate our Religion. Let us join together in the full and open Profession of it. Let us constantly attend the Worship of GOD in the publick Assemblies where this Religion is profess'd. Let us mutually Counsel and Advise; let us Encourage and Exhort one another to *hold fast and maintain that Faith which was once delivered to the Saints*, in nothing terrified by our Adversaries.



We have a *Cause* that GOD hath favour'd, wonderfully favour'd in *former* Times ! How many *Plots* against this Cause did he discover, confound, and punish in the Reign of Queen *Elizabeth* ? How did he do the like again when her *Successor* began to Reign ? How hath he *since* preserv'd and bless'd it in many Confusions, many Divisions amongst our selves ? How hath he *now* wonderfully discover'd the *Works* of *Darkness*, brought to light and scatter'd *bidden* and *secret* Evils ? *Evils* boasted to be laid as *deep* as *Hell*, and beyond the Powers of Earth or Heaven to defeat ? — And is His Hand shortned that he Cannot, or his Face turn'd from us that he Will not save ? No, GOD will never be wanting to Us, or the Religion we profess, if we are not wanting to our selves. Let us then awaken all our Powers to Activity and Diligence in our own Defence, and then commit our Cause unto GOD, making our daily Prayers to Him, *That He would defend his own Truth, that He would protect his own Inheritance, and water the Vine that Himself hath planted.*

Yea let us make our Appeals to him, whether We or our Enemies are in the Right.

And

And Then, " O GOD, who art Righteous  
 " and Just, take the Matter into thine own  
 " Hand, do thou Judge between *Them* and  
 " *Us*. Pardon our *Sins*, forgive those *Evils*  
 " which may provoke thine Indignation  
 " against us. But for *Our Cause*, for that  
 " Faith which we profess against *Our En-*  
 " *mies*, O Lord arise thou unto Judgment,  
 " stretch forth thine Hand, and perfect that  
 " *Salvation* which thou hast so *wonderfully*  
 " wrought for us, that after all these Shocks  
 " from our Enemies, this *Church* and *Nation*  
 " may arrive at a firm *Etablissement*, and  
 " become like Mount *Zion* which cannot be  
 " moved, the Perfection of *Beauty* and  
 " *Strength*, the *Admiration* and *Joy* of the  
 " whole Earth.

*And let all the People say A M E N.*



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